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Must Remain in
Transcription Room

M2188

MUSIC

Saturday, December 16, 1972

Lunch Sun. Dec 17, 1972

MR. NYLAND: I found out today that the Barn is really Sagittarian. That needs a little explanation, huh? As far as we are concerned. Five years ago on this day, we started cleaning the upstairs of the Barn, to remove all the hay. That was our first work day at the Barn, five years to this day. And that's why I say it makes us, it makes the Barn Sagittarian because at that time we really took possession of it. Five years, many changes.

Tell me, what will you want to do for next week? For me Christmas is always a family festivity, And for that reason I don't want to interfere in any way with your plans. I have no particular plans and only on Christmas. Christmas Eve and Christmas Day I will be in Brewster, but Saturday I expect to be here. Would you like to meet again or will we just skip next week and meet two weeks from today? Let me know as a general consensus of opinion.

Christmas is for me a day of giving. It is really, it's not so much the presents that one wraps up and mails and pays money for, It is the thought of wanting to give to someone, your family, your friends, some form of appreciation, you might say that you are glad that they exist and maybe they are glad that you exist.

It always should have that kind of a character because it is Christmas. It has nothing to do with Santa Claus, you know. That was a good old man who lived in Spain and whose day is celebrated, but not at all at Christmas. It is separate. We mix it a little bit here; too bad we do. It was a Saint. He was kind and so forth and the celebration, the stories and the little ideas that exist with the two black man, one who chastises the children and the other who gives presents, who rides on a horse on the roofs and comes down the chimney and so forth, that's the beginning of December, 6th of December is St. Nicholas Day and the evening before is the evening, that is also a festivity. But Christmas is giving because of Christ. Something given to this world, being born, something of value, something that particularly, for us, has a meaning, because we say that with this concept of Christ and not Jesus as a man, but Jesus as a carrier of a Christ message and because of that the two words are joined together, that Christ means to be delivered from evil, to recognize one's bondage and to become a free man, the means and the aims of leaving this Earth and continuing in a different kind of form of spirituality, of trying to find out how to dissolve the bondage or what is necessary for the continuation of digesting first eating maybe, of one's Karma, and profiting by that what a Karma, when digested, can give to a man.

And the emphasis should be that one wants to give from oneself in order to receive more freedom for oneself because if you can spare what at the present time ~~you~~ possess and if you are more willing to give it than to receive the same thing your balance of trade is better because you keep on as it were exporting from yourself. That I call a favorable balance of trade because it will leave you with less and less and after all having less will mean less identification and more

possibility of being freer, easier, to make freedom easier so that during your lifetime you already dispose of many things which you are to some extent even attached to. And it is not just a question of getting older and being satisfied with what one has had for some time and it has no more meaning. The question of giving at Christmas is that you give something valuable, something that you also cherish and that you wished perhaps that you could keep but when you want to share it with someone you care for, then of course it is as if you are giving part of your life and it is that idea: one gives part of one's life in order to become free. That is really Work on oneself, that you give that what is your outer life, your form - maybe as form also a giving, but at least that what is-has been useful to you and has lost its particular value because of non-attachment, that you consider for yourself what you still could give away and reduce your life to greater simplicity to make it easier for you to part from this world, and that you instead of leaving enemies, you leave friends who then will remember you and help you on your way and see in what respect your wish for giving was real. And the question of Christmas is to find out what is that kind of reality of a gift. What is it that you really could spare so that you for yourself could live easier, less and less encumbered and that that what you have received and you have used in your life, that you could give to someone else for their benefit. I thought of that today. How can you use this Christmas both for yourself and for others? What could you do? Because here we talk about Work many times and we say we are interested and I believe we are. It does not mean that we understand it really or so completely that it is all the time with you. It means that at certain times you are remembering what it has meant; and in remembering it, maybe you bring it again back to the foreground and you take ALL AND EVERYTHING from the shelf and maybe you read, or you sit and you think about Work and the advantages it has given you and the difficulties

that have been in the way, the way you have been and perhaps you have changed, the obstacles that you had to overcome and couldn't; or the different things that became clearer of a certain meaning for you that is--has taken a place in your life, and it is, as it were, a possession of you because it has helped you and is still is there because it is available and that what is Work for you still has that kind of a meaning and I hope it will continue, of course, to have that, so that it can actually , as it were, when you wish to give it, that it still retains a value for you and that the way of giving it, is simply a transfer of something you have received, And that is then again substituted by another gift from above for you taking the place of whatever your gift is to someone else, so that you don't lose and that actually that what you receive is of higher value than what you have given because what you have given you give to someone else in order to share what you had, but that fact of wishing to do that entitles you to a different kind of quality of a gift from Above. Maybe it is possible to see that so that in the kind of a gift that one receives, thinking about Christmas and that what is embodied in Christ as a means of freeing oneself from the bondage of Earth, Using that for oneself in seeing then that that what is being given actually as Work on oneself by your own efforts, but given from above as an indication of opening a door to esoteric knowledge which then b becomes available to you and then takes a place in your life and giving then whatever you can spare of that kind, simplifying your own life and at the same time embellishing or helping someone else. If you start to think about what is the meaning of Work for you and we reach the end of this year, and it is very appropriate to consider that. What it was, I say five years ago or now one year ago on the sixteenth of December, That you remember maybe when you were, where we were, what we talked about, because maybe we did, and have things changed in the meantime, and to your advantage, to your more understanding, to that what gives you more value

so that you become or have become or that you feel you are on the road of becoming a little more harmonious and a little more in equilibrium and a little more satisfied with the acceptance of your life as it is for the outer world and your reactions towards it and increasing the possibility within oneself of a foundation on which you can stand. If you consider that when you are by yourself what has been the value of this kind of Work that we received from Gurdjieff or through Gurdjieff, using a channel like Gurdjieff through which then flowed that what was the kind of a knowledge which could be put to practice by ourselves even if it may have been little, even if it meant that only at certain times it had a value, even if it might mean that at certain times you do remember that it was of value and is not at the present time and still you hold on to it hoping that perhaps the time when it will have more value will come again, hoping as it were, that that what you have given originally as a consulate or a trust in Work is not going to be disappointing to you and that I say for that reason that you continue to think about it and wish to feel and wish to achieve more even if conditions and circumstances are a little bit difficult. What is it that you really value as far as this kind of Work on yourself is concerned? What is the value of Objectivity now in your life? And if it has a meaning and a good meaning, if it has a certain price, as it were, put on its head, and if it were for sale, would you sell it, or if it is of that kind of value would you give it away? How could you give it away?

I would suggest something to you. It will help you and it might help others. You see here we have in existence, in this Barn for five years. We have made a little bit of a name. That is, it has become known here and there and there are other groups in existence which are to some extent dependent on us. There are also several people who in the meantime

have heard about Gurdjieff from friends, from different people somewhere or other finding a book, reading it, not agreeing but interested maybe, maybe not. Maybe among the different people you know, there are certain types that you ~~are~~ remember, people who may, at, once upon a time have told you about Gurdjieff but then left and you've continued; other people you have in mind who you could describe as perhaps being interested in this kind of knowledge and that perhaps you feel that if you could share some of whatever your knowledge is and what you now consider precious for yourself, that if you could share that with them, would it be of value to them and how, to what extent would it be of value to yourself? I would suggest, for instance, that if you have five people who you know, know well enough and also who know you well enough, so that if they would receive a letter from you that they would say, ah, so and so, they still remember me. It's not just a little card for many wishes for a happy Christmas and a good new year and wishing you well. Christmas, of course, is a well-wishing period. It is a wishing well to all man on Earth, not just a few. It is for everybody that you should wish certain information or knowledge which you now know yourself; and if you could share it with them, you ought to wish for them that they could also look at it the same way as you do and could perhaps even profit by the way you might have profited. But you see, you must make sure first that you are convinced that you have profited by it because you cannot write a kind of a letter enthusiastically about something that you don't believe in yourself. It's already difficult enough to play a role as a salesman when you want to sell things that are not much good, but for the sake of money you have to sell it and it is playing a role.

If you would write a letter about Work and the meaning of it for yourself you have to be a salesman who believes in that what he is writing. Now the advantage to someone else, if they receive a

letter which is written in that way, I say enthusiastically, as if you have heard a beautiful piece of music and you say, "But you ought to listen to that because it is really lovely", or you've read a book and you recommend it, or you have gone to a show and you want to, you might say, share that with someone by telling them about it, or you have heard about a man who is interested in this and that and has given a lecture about something that you are interested in, that you say, "Do you know about such things because they have opened something for me in my life and maybe it might be possible for you; perhaps you are interested". It is very difficult to write a letter like that because in the first place you have to know the person you are writing to and there has to be a certain relation that they would be interested in hearing from you and also what concerns you and then will read such a letter, I would call it, benevolently wanting to find out what you are really wanting to say and as it were, giving to them, because you want to share something that is of value to you and you try to think if it would be of value to them. You have to know them, you have to know where they live, you have to know a little bit about them and you have to put that what you want to say in words that might appeal to them so that it arouses their interest, almost I would say it arouses their desire to buy what you are offering, but not for money, just for the sake of wishing to share that what is important and you want to make them feel, almost I would say that if they don't follow up your suggestion that they fail to see the value and that maybe something is lacking in them that ought, or that they remain empty, that ought to be filled. That's a little preposterous probably to put it in such a way, but if I want to tell a person honestly that I believe in something that is really of value and particularly

when it is of value to a person who is a human being, who is also going to die and will have to live the rest of his life in a certain way and perhaps with problems like mine, and the different obstacles that are in their way, that maybe I have to overcome or have tried to overcome but may not as yet be able to say that I'm through with them. There are perhaps among your friends people who have problems of ordinary living who would like perhaps a little bit to find out what they can do about their own life and that then the requirement would be to write in such simplicity, not just quotations from ALL AND EVERYTHING, but examples of what is really the necessity of the application of these ideas in your ordinary existence and how it can help one and perhaps how it has helped you in seeing life a little differently and perhaps even for yourself, to have a little more enthusiasm in wishing to live. You have to express a desire for them that they have more encouragement to wish to live their own life. That is really the requirement and that means that if you try that, you will have an advantage to have to formulate something extremely difficult to put into words. But when you try to do it sincerely, you may have a chance to profit by it yourself in order to become more clear about what you might have thought or even felt, but never were forced to put in such words. And I say five people. Maybe you don't know as many. Maybe you only know one. But it is a Christmas gift. It is something that you want to share with someone for their benefit. You want to give something quite precious to them when it has that meaning for you, and you will not lose because when you put it in words and write it, the fact that you have tried to formulate it, will have helped you to become clearer about your own Work and you have to be honest. Of course you see, simplicity and honesty and sincerity, all three, would come together in such an attempt. I only suggest it. I think it is worthwhile to consider it from now until Christmas day, to see if

you can find such people and then maybe you write them and you write them perhaps hoping for an answer; but I do believe it is more important just to write because I do believe it is necessary that we talk about Gurdjieff and ideas, that we stand up for it, that we really believe that it is necessary at times to mention it, and sometimes in the presence of certain people who otherwise may not wish to listen to us but then in such a case perhaps will have to listen because it depends a great deal on how one says it and how such a presentation is made. It does require on the part of each one of us when we do it that we feel that in saying that in the presence of someone else, there is the requirement for ourselves to be on a certain level and then to express that, what is that kind of sincerety within oneself. But you see what is the advantage in general?

This world is so sick. It is so terrible. And of course you can say that this has happened several times in history. I don't care how often it has happened. I don't care if there have been many civilizations which have been destroyed and died out and again followed by other attempts or civilized people to live together. I don't care how often a person in the past has murdered someone else or how many things have been in the direction of theft and not wishing to Work and be lazy and so forth. I don't care what happened in the Roman Empire or somewhere else. I am only looking at what I understand this world to do and to be and how it behaves and how it affects me. And I see the level on which this world in general, the way I see it, whatever my experience may be and what I hear about it and some of the things I can believe and others I don't. But in a very general way, the superficiality and the results of industrial life and whatever we call culture, and whatever is gradually disappearing as something that was worthwhile and not wishing to continue

to exist any more on this Earth, like many times artisanship and handy-craft, things that were knowledge and have been lost and the substitution of an awful lot of nonsense that of course will take a place and become publicly known and about such publicity, finding its way in all forms of communication and I'm afraid, doing a great deal of harm. Because this world, I say, is sick and younger generations entering into this world and coming to a place where they have to choose and what will they choose and where will they go? To encounter groups? To have a lot of talk-talk? To go into politics and become smeared with the brush of inferiority? Do you think that they want to study at universities? Do you think there are good teachers who can tell them the truth? Or will they simply for their own sake, maintain their position because after all, they also have to live. What is the level of teaching? What is the level of literature? Where is good, so-called classical literature? What has happened to families in general? I've said that many times. What is happening to real education genuinely given and genuinely given as advice to young people who want to know, and again I say, where will they go?

What are, at the present time, masters? Like Leonardo da Vinci, or Bach or Beethoven? Where are they, who really can, for a period during their lifetime, have an influence on a variety of different people? Of course there are perhaps here and there some who do write a book and then when it gets published and it may take a little while before it catches hold and maybe there are certain things in it which are worthwhile and fortunately they may see then the light of day. But how long do they last and do they become in any sense of the word, classical that they will last for a long time and that there are many references made even in the next generation to such real works of art - art in any sense you wish to take it, including art of

how to write, indluding art of oratory, including art inherent in becoming not a politician, but a statesman, art in being a man, like Gurdjieff talks about remarkable man, of being as a Being, simple, but standing out because of honesty and simplicity and who knows what might appeal to one.

I say, where are such people? Can we reach in some way or other, can we help the attempts Gurdjieff has made in writing ALL AND EVERYTHING? Is ALL AND EVERYTHING the kind of a book that you can take to your heart, that you can read once, and twice and three times and again and again make reference to? Can you take the pages out of that book and put them on your own forehead and know that that what was in the book is now in your forehead and you think about that what was written about Hassein or Ahoon or anyone of the personages that have been described. Do you know about Lentrohamsanin and so forth? I , every once in a while, I mention them and I suggest that you see in such descriptions, parts of yourself, that you start to recognize yourself ih your daily life and that that book is written to man on this Earth who are now living, not hundreds of years ago, but just allegorically try to understand the meaning and the symbolism in that kind of a book and take it home and sleep on it) when you put it under your pillow, that then maybe the next morning something of that book has penetrated into you and has become part of it. //

It is that way that I feel that Gurdjieff meant this book to be received, that for that reason he has written it in that way, difficult as it may be sometimes and for which you have to dig, but worthwhile enough after you find a little treasure and hope there is more treasure on the next page. Gurdjieff meant this book to be received. He meant it when he talked about a whole list of those chemicals you know, alkaloids. "hy do you think he ppent a long list of such

funny, strange names, caffeine and so forth? Why did he talk about such kind of drugs? To tell people that they were used as substituted, that they were taken instead of the genuine article of objectivity. For that reason you might say, he wrote already about what has taken place and is still rampant all over these United States, and the rest of the world. This terrible desire to get something for nothing, and just taking a little pill in order not to make any effort of any kind and hoping to become high and not having any ability for the utilization of any state of that kind. To use tranquillizers in order to fall a little better to sleep. To use that kind of a thing as a substitute I say, simply not knowing what is good for oneself and taking it in, hoping that it might produce something so that you don't have to work for it.

That kind of substitution, particularly when it is received by this, this age of our youth and the terrible things that do happen as a result of it and that what is the spoilage of their brains and their bodies and their feelings for which they of course have to pay in some way or other, because you cannot just put a lot of chemicals in your body without having bad results from it, since such chemicals are not, in any sense, life-giving organic chemicals and they have to be discharged and they produce damage while they are within. And it takes a long time for instance, to get rid of the effects of LSD. Aside from habit-forming, aside from becoming dependant on it, it simply means that I have substituted something, so that I become less and less interested in that what really could give me value.

And now when we talk about development of spiritual existence and the possibility of further evolution and unfoldment and bearing

fruit in one's inner life and producing that what could be used by oneself first, but instead utilizing all the different gifts that have been given on the lower level of one's existence, and not even knowing when we read about it, that it is an application to ourselves, and that we don't want to use it in order to see ourselves better and to get information about kind of a knowledge. The Oracle of Delphi indicated that knowledge of oneself is required even if we add to it everywhere and always, to know oneself, even then we don't go there, we don't enter through the portals of that temple. We say it belonged to Greece and it was very nice there. But there is a door to our own house and it is a little house within, and it is called inner life. And above that it is written - "Know thyself." And one has to do it or the door remains closed and then of course one's life finishes on this Earth, in unconsciousness. And it is with that in mind that I feel that there are among many people certain questions that are not answered by seminars and not answered by many gurus and things that seem, for a little while, maybe important, and perhaps for use, certain effects on one part of a man in his mind and maybe another part in his feeling, but never simultaneously emphasizing the necessity of development of three centers in order to develop totally into three bodies in order to have the law of three within oneself as Triamazikamno, coming to the ultimate conclusion of the potentiality of unity. And it is not so much that I feel that a person ought to know already what happens in the higher hierarchies of spiritual life, I don't mean that.

We talk many times about Kesdjan. We talk about what we have already as a beginning as something that has been conceived and could be born and then grow up and then develop, I say, as SOL-LA-SI, but

we also know that that SOL-LA-SI is parallel to the beginnings of a Soul for a man as a DO-RE-MI and that both will go hand in hand and can grow together so that in the development of an emotional body one already starts to become interested in the potentialities of further life. But for us, Kesdjanian body is still planetary level. It still is not the Sun. It is still not consciousness and it surely is not as yet sufficiently conscientious. It is still step by step. It is still the utilization of this body as it happens to walk on this Earth and it is still the necessity of becoming observant with that what perhaps could function as an objedtive faculty in our ordinary, simple manifestations of walking and making gestures. All of that is still related to one's ordinary life as we have to live it here or everwhere or wherever it may be, at the Barn, wherever it is that you might go for your Christmas vacation , whenever you may be in contact with your family or whatever friends you want to visit, wherever you will be - in a plane or on a train or in a bus or a car, you carry with you the instruments with which you should Work.

Your laboratory is there and your poverty is there. Your unconsciousness is there; your mechanicality is with you, your constancy of wish to fall asleep is with you. You constantly have to remember that you're ~~(22)~~ to fight about it. You have to remember that there is a book that was written by a man we admire and we can call remarkable, and sometimes we say, how marvelous it was that he lived and what is there of his life that you take and that you wish to take as part of you and that he, in his wish to publish it, shared with us his life as a gift. And now I only ask you to try to consider the people you know who are close to you, for whom you care and who care for you and to select from them just a few and give them a

Christmas present - not just something you buy in a store, not a little bit of a card that is printed by the thousands with a couple of sayings of cliché on it. It's far better even to write a letter in your own handwriting, so that they can recognize that you really mean it instead of having a secretary type off a lot of envelopes and enclose a printed form wishing you well for the new year of 1973, not knowing of course what is going to happen and not remembering you at all.

I would like you to remember a few people. I would like you to try to enter a little bit into their life, to see what you actually hope for them and to make an attempt to put in words a few words, what you think might be of help to them so that it could fit with them in their thinking, that you could arouse in them a certain enthusiasm, not knowing of course what you are talking about but at least opening the door just a little bit ajar to see if a little ray of light could be let in because maybe they are living sometimes in the dark and maybe they are very poor also in spirit. Maybe it is necessary to consider that and not that you are superior. You see, it is only a sharing process. It is something that by luck, by chance, by grace, you have received. It was really nothing that you did about it. You happened to come across Gurdjieff. It may have reached you at the right time and maybe the previous years spent before you ever met anything of these ideas were very helpful because maybe you were open to them and maybe you suffered certain things and there, all of a sudden, there was, as I say, this ray of light shining onto a variety of different problems and you started to connect them because there was a certain principle that was involved

and it appealed to you and it started to apply to a variety of different directions and then all of a sudden the totality of (something) that became coherent, started to appear and you said, 'Ah, yes,' Maybe you admired Gurdjieff then and you said how wonderful that such a man has lived and maybe, unfortunately he died, but what is his death? Perhaps, you don't know, maybe he is continuing. Maybe he is very much alive. Maybe he is helping us. Maybe you could ask. Maybe you could think of Gurdjieff when you write your letter and you want to say something worthwhile like he has given and I say again, without quoting, it must be your own. It must be your words, so that the friend who might read it recognizes you and not someone else - not Krishnamurti, not Zen, not verbiage that belongs to another kind of philosophy. You have to write your life's philosophy, that what is your own, because then you can part with it.

(TURN CASSETTE) (SIDE TWO)

That's really all I want to say. It is not very much and it really will not take that much time. It will take time on your part if you do it, to see what you are. It will make you come to yourself. Because we have talked a great deal about inner life, This is your chance to find out and to measure it, to see what kind of a measurement you would use regarding the value of your inner life. It does require that you see how far, how deep is that inner of your inner life. What is this essentiality? In what way have you already expressed it sometimes, and what is there that has been left unsaid and that you still feel and that you have, I say that your own, because when it is in your own words, you have Worked for it. When it is a quotation, many times you can put in a quotation whatever you wish to put by your voice, still you use the form of someone else.

Use your own in your own way, so that you can be recognized that you wrote a letter and not a typewriter or a secretary, but in your own handwriting, legibly, if you can, because you want to communicate something that you would like to have read, but it should be your effort.

You should think of course before you write. You should sit and choose a few good words. Maybe you write it first in rough, maybe afterwards you can write a good letter. But try it as an attempt for yourself. I would almost say that when you write such a letter and then you read it afterwards, that you are convinced that the letter itself would convince you of the good right of the existence of Work on yourself and that if you would read it, let's say, the next morning, that you would get up and Work on yourself and make efforts or perhaps even read ALL AND EVERYTHING because it is source material and it can give you something that otherwise maybe you haven't Worked enough for. It is really what I mean. That what you can get from Work is in accordance with the intensity of your own Work on yourself. To the extent that you make an effort, you will receive. To the extent that the effort is intense, more serious than any other thing, more essential than many things you're occupied with, to that extent in the same proportion will you profit by a result. Even if you do not see it, it will be there because that is the translation of Work, which forms the conversion of energy for the purpose of using your energy as you have it, for that what could grow out, so that you then will have that as a result of your effort. And then, having possession of it, you can then do what you like with it. You can even give it away. You can even share it because you're entitled then to give away what is your own.

We are getting towards the end of the year. We are getting towards the end of the year (?) where you must see how clear it is for you what you still will need for the next year and the following and the following, hoping that you will live that, that year, living it better than this year. Don't make a mistake. Don't think that you can be a little idle next year. Don't think that Work stops. As long as you are on this Earth, you will have to continue to Work. There is no maybe about it. It is either yes or no. It is either the desire for consciousness or the continuation of unconsciousness. You stay (?) You sleep. Either you wish to wake up and you wake up at times and at other times you are asleep. I say again, don't make a mistake. Don't think you have reached something that will entitled you to let yourself just go. The engine has to be kept going. It has to be fed. Constancy of energy must flow into that what is now in motion. You are not as yet in a glider profiting by the wind. You have an engine within yourself which must be kept running and kept in order, kept prepared all the time, not to run afowl, not to stop, not to get dirty, not to allow it even to be idle too long. It has a little momentum it is true. It is established gradually by anyone who has a wish and even the constancy of that, even if he doesn't have that, at least he has the ability to stay you might say, in the same posture for a moment.

How much will you Work next year? How much will you look at yourself during this little period before the end of the year coming to account? How much honesty do you wish to mix with your attempt? It is your affair. I'm not the person to--to crititize. I'm only asking you to remember it because since it is your affair, all I can do is say, "Don't forget." You see, and it's enough. I cannot say more because I am not entitled to it. Your conscience is

is entitled to tell you. Your wish to live is entitled to tell you. Your Magnetic Center can tell you because that's your own and that is in prison; And that you must know, that any time that you keep on sleeping, you still keep that what is important in prison. What is it in a man that really becomes essentially convinced that he has to do something about himself and that what we call (desire) to Work. What is it that gives him a wish that he ought to become free before he even has an 'I', before anything of that kind can function. There is something in a man that comes to a conclusion of some kind when he starts to live and at a certain age or a certain period of experience, there is an unknown factor that he says, "But I want to solve that and I don't know why I want to solve it, not in that beginning, because all I have is the wish to do something and I do it because there is enough enthusiasm when I'm young." Only much later you start to consider where did that original impulse come from and of course it comes from within. It comes from what is your own. It comes from your Anulios. That what is the state of not wishing you to fall asleep, is really your inner inner self which, as I say, is imprisoned. But you don't know that when you begin.

All you hear is a little cry wishing to become free but you don't know where it comes from and you don't even know your bondage, but it is a starter of some kind that starts an engine which then, as I say , has to be fed. Later you will find out that essential essence; then when you reach that what you really should reach as a central point without a wish of return but to be there and reach it and lose all interest in the outside world - interest in yourself, sacrificing, if you want to call it that way, all self-loving natures of yourself, all that what is vanity, all that what is still yourself that you admire, and to become free and to be then, in that one little

point and to meet your real self. It's amazing that you recognize it and it always has been there only you didn't know how to get there; you only got there because of Work.

That is why it is called Work on yourself, sometimes "ork within oneself. We say on oneself because it is first as if from outside seeing you as manifestation. It becomes Work within yourself when you penetrate towards your essence and become convinced of the source of many of your activities and a great deal of that what becomes for yourself reality which many times is not even expressed in any manifestation. And the continuation of that kind of Work within, reaching finally the center point in which even essence disappears, already of course long ago, the superficiality is not there any longer; and you are there then within confronted with your own Anulios. That has given originally the cry. Because you see, a man born on Earth is only born for a certain purpose. It is temporary as Work for oneself on this Earth, in order to understand one's Karma of life and to see what is there in this form which is required then to give you information about yourself, so that then, in that kind of information, and following up of the necessity of having to live in a certain way and fight against that what is unconscious, that you acquire knowledge which ultimately could lead to the possibility of a further development of higher levels of being, where a man can strive for, gradually reaching that, But for the time being, we are still little creatures on Earth, living this life for a certain purpose and may have to return again and again for other purposes, but what we do now and we can solve it, we don't have to return for that anymore. And the closer you can come to the central point of that what is essentially essence, I say a point

in which dimensions have stopped and you are free from space, in which time has become timeless, and has changed over into infinity, at that point the recognition of yourself is your God as it is then, within you. And that will of course give you for the rest of your life on Earth the devotion you need for the wish to become free.

It is not theory and it is not too far away and it is not nonsense. We talk about very simple things which apply now and forever. Which apply today and in the future, which should have applied more in the past but we were ignorant, which are of no value in one's memory of unconsciousness but which should stay with one so that it becomes apparent as an alarm clock telling you from time to time that an hour has passed and just to remind you, there is time now, who knows how much of it, but when you use it now, you will lose the sense of having to be in a hurry.

Work now so that you live in the present and all concepts of time fleeting or time becoming illusive will disappear for a while, because then you are what you are. You are in that state of being when there is no wish to be anything else but just to be. That is when one enters the door of one's inner life, in the little temple and when the--over the door is written: 'Know thyself', that you wish to open that door and to step in and see what is that knowledge and not to be afraid . And then to be what one ought to be and one does not know until you are.

To Gurdjieff. I hope he will bless you.

SUNDAY LUNCH

MR. NYLAND: So we still have to talk a little bit about next weekend. We can make any kind of an arrangement really that you want. It would be useful if some people want to come on Saturday or perhaps Sunday. The Barn can be open but if you do come in a large quantity, we have to take care of food. If it is just a matter of coming and working if you can and bring your own lunch, I am open for any kind of an arrangement that you would like to make and if you have any ideas would you talk to the office to see what we should do? If you are not going away, and living here in Warwick, maybe you want to come and work. Maybe it's a good time for you to do certain things to your house and stay away and have a free--have really a holiday. And I don't want to interfere with that at all to see what actually you would want to do, do it. And if there is any particular reason why you want to utilize the Barn, it is also quite all right. But let us know what is really the final decision.

There will be a meeting tomorrow evening regularly now on Monday and as far as I know Saturday evening we will have also a meeting and a little music. I said yesterday what I suggested about the question of writing a letter or so to friends. The principle that is involved in it is more important probably than writing a letter. It is a means for each person to find out what he really thinks about Work and to dig within yourself to see if it has been useful and if at the present time you still can be enthusiastic about it. I think Work will always stay with you when you discover it until you die. That is the property of this kind of Work, that it doesn't end. Whenever you read anything and you have a beautiful book there is

usually and end to it. It has an effect and you are of course influenced and you remember it, but it loses gradually, of course, its influence on you and only by memory. Work like this when it is translated into an activity and an application, is always with you and should be. And if you don't apply it and after, let's say, a couple of years of association with it , there can be a realization that you are really slipping, that something is not being fed which has been started and for which you took responsibility and you might almost say, you're up against it.

It's necessary to see that Gurdjieff has a different kind of influence from anyone else who writes about things without telling you that you ought to do it. If you could read the Bible and understand the Bible as a practical application in daily life, then of course the Bible would have that kind of an influence also. But the Bible is not considered that way anymore and we have covered it up with many doctrines and interpretations, and we fight about what is really meant without going any further that whatever a conclusion is that could be reached should then be applied in one's daily life. And I'm quite certain in the very beginning, when Jesus had died and the Apostles were still--the four gospels were not written as yet during that period, the Christians had probably a very hard time in distinguishing between what they should do and what should be left to their mind or their feeling.

I think the same danger exists with us in considering ALL & EVERYTHING. You have read it. You have been influenced. You have made certain attempts. And then it becomes a little bit too monotonous or maybe you do not wish to have that same enthusiasm anymore. And it starts to be pushed in the background a little bit, unless you have certain experiences which require you to think about it and to see

if, in that kind of experience which may be a suffering of some kind, you could use Work in order to alleviate it, or to really get over it. But I still think that if it is that kind of an application, you miss the boat. That what is needed for a person is to realize that something has been neglected in his own growth and that that growth should continue, because otherwise there is very little sense in even starting it. If you just put pay a little attention to the possibility of a development of your inner life and then you leave it half way, or, it would be exactly the same if you say to a little child - now you grow up until you are about four or five years old and then we just forget about you. It wouldn't be right. But it is difficult to have that kind of an attitude towards oneself when you are just beginning to wake up to the fact that there is a potentiality that should be developed.

It is difficult to see what the end ought to be because we don't know what a conscious and conscientious man is. And it has to be based solely on the realization of that what you are now and not acceptable any longer to you because that what is sleep is a state and when you wake up a little bit, there is a realization of what it might be to be awake, and of course you think then about how it would be when you are fully awake and that might then encourage you as an adventure of wishing to discover what it might be, even if you might say that at the end that when there are--if there were three fully developed bodies, there would be a conclusion reached at the end of that kind of a development.

I don't think, of course, we will ever reach it, but it is interesting to think about it and to speculate a little bit what would happen to a spiritual body when he finally has overcome all the possible karma's that may be in his way. What would he then

become and what would be that kind of life and what is really then the meaning of God and God as omnipresent? What is the totality of man, when, if he could become fused with that what is the highest of all things, is there still a question of being highest? Or is there any distinction between everything existing into different kind of sections of levels, and do the levels ever end and go over when we use that word - infinity - into something existing forever and ever, all the time in timelessness. Because, you see, if you happen to think about that, and what you ultimately will want to reach, you know that it is unending and that kind of endlessness is an experience one could have every once in a while, simply now, at certain times of a realization of yourself that that what you are, when I said last night, when you reach the central point, where there is no further movement, where there is no dimension, where there is no question about space being endless, that time being endless, that realization of oneself comes every once in a while to each person and it is a question then, if you do experience it, if your eyes are open. In prayer, in quietness, in being completely one with yourself, such moments can happen and they will give you the ultimate impetus for a wish to Work.

It is not that you should look for it. I think it will come when one actually honestly wants to develop and grow up and then the imagination of oneself, as if the totality of one's own scale which is represented by an octave, is then at such a time telescoped into one point and that one point is your Magnetic Center. That is really where you can live without disturbance, without having any further questions to be answered. You become questionless. And it is the ultimately yielding of that what is your life with that what is the totality of all life existing. That I would say is the ultimate aim

and the aim should now become clear. Otherwise, on the way to try to develop and to have--to overcome difficulties and seeing certain things in the way which you don't like, that all such liking and disliking, all such determination and classification of everything that you are engaged in, all of that should disappear for one, I call it now, a moment of an experience of infinity.

I think it is possible that one has that in the quietness of one's heart, and that every once in a while one must come to such a conclusion that you wish for that quietness. I talk about that particularly when people have birthdays. They should wish, on a day like a birthday, to have that kind of experience for themselves; to become completely within themselves, to turn away from the surface of their life and to see if they cannot reach that particular point, I called it last night, of no return, in which there is no desire to return or to go anywhere but just ending up in being that what one is oneself. That realization can happen and I hope and I pray every once in a while that all of us can experience it because then you will have a motivation why you really want to grow up, and why you could become part of the totality of all things and hope for fusion with that what is all-existing and endless.

I hope for a good birthday for these Sagittarians again, a good Christmas for them, a good new year, a good future, but mostly, a good day to day, to come to themselves, to be quiet within and not to be disturbed, not even by their own thoughts or feelings. All of us can help towards that. Visualize a person you care for. Sit quietly. Try to imagine the functions of such a person's brain, and his or her heart. What are the thoughts and the feelings? You try to communicate in your own spirit's mind with that what exists there

and you see what it is that you can do ~~kkm~~ to help and to encourage that kind of life to grow out, to change the potentiality into that what ought to become and for which all of us pray in time-that kind of freedom. That way you will help those who have a birthday to come to themselves, when you wish, with all your heart and your mind, and sometimes when you shake hands with such a person, the totality of that what you are, Wish for them to become what they will be capable of in this lifetime.

To Gurdjieff.

END TAPE

Trans: Ziska Baum
ROUGH: Laile/Jessica
proof: M. Wolfe
proof: R. Latham